(33)

CHRISTIAN QUERIES TO *Quaking-Christians:*

Containing

rteen QUERIES modeſtly pro-
ounded to thoſe who are commonly
known by the Name of

Quakers.

J.B. *a Lover of Truth.*

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BIBLIOTHECA BODLEIANA

To the Reader.

GO little Book, improve thy Scripture-skill,
Advance the Truth, and throw down all
self-will:
When Will's subdu'd, then all and ev'ry thought
Into the Law and Will of God is brought:
When thus it is, the Soul with love will say,
Lord I do yeild, thy Truth will I obey:
To walk with God my Soul doth more desire
Then purest Gold refined in the fire.
Yet Scripture *be our* Rule, *our* Guard & Guide,
That to strange ways we may not turn aside.
If any preach (whatever they pretend)
Besides the Rule, God never did them send.
Curst is that man that other Doctrines preacheth
Contrary unto what Gods Word us teacheht.
Yet Light without, *be* Guide *to* Light within,
That we on Truth (*not* Man) *our faith may pin.*
Read o're this Book, and in it you will find
The Author of't to have a sober mind.
Thus leaving you to what this Book doth say,
I shall my Name to it subscribe, J. A.

Christian-Queries to Quaking-Christians, &c.

Qu. 1. HOw, and by what means may Salvation be attained? Whether by adhering to a *Light within us*, or by *Faith* in a *Christ without us*? (1.) If the latter be not the best way, why is it that the Scriptures do so often bid us to believe in *Jesus Christ*, and that by so doing we may be saved? 3 *John* 15; 16. *Acts* 16.30,31. (2.) Or is the former the better way? If so, I would then ask further,

Q. 2. Whether the *Light within us* be a *sufficient Guide* to direct us unto *true Happiness*? And what this *Light* is? Whether in *every man*? or how to be attained? 1. If this *Light* be sufficient to Salvation, of what use are the *Scriptures*? and why are we at all exhorted to *Faith*, which implies something at a distance, & not yet injoyed? *Heb.* 11.1.

Q. 2. Whether is this *Light* the *Conſcience* of every man? Or (3.) is it *Chriſt* in every man? If ſo, why then are not all men ſaved? For if he that has not this *Light*, be out of *Chriſt*, (as you ſay) then all that have this *Light* muſt of neceſſity be in *Chriſt*, and conſequently ſaved? 2 *Cor.* 13. 5. 2 *Cor.* 5:17.

Q. 3. Whether that *Way* which you teach, & the *Doctrines* you maintain & propagate, be *conſonant* to, & may be *defended* by the *Word of God* contained in the *Scriptures* of the *Old* & *New Teſtament*? 1. Whether it be not neceſſary to have ſome *Rule* of *Tryal* by which we may *try the Spirits whether they be of God or no*? 1 *John* 4. 1, 2, 3. And, (2.) Whether the *Scriptures* be not ſufficient hereunto? Or is there any better way to be propounded for ſuch a Tryal? And, (3.) If there be any better way, why are we directed by the Prophet *Eſay*, *To the Law, and to the Teſtimony: and if any man ſpeak otherwiſe, it is becauſe there is no Light in him*, *Iſa.* 8. 20. And (4.) Why were the *Bereans* commended for *ſearching the Scriptures daily, whether thoſe things*

ings were ſo, Acts 17.11: Laſtly, If the *Scriptures* are not to be the *Rule* of *Tryal* of all *Doctrines*, why is it that the Apoſtle both ſo *ſeverely*, and that over and over again, pronounce a *curſe* againſt all ſuch as ſhould preach any other *Goſpel* than what he had already preached? which is only to be found in the *Scriptures*, Gal. 1.7,8,9.

Q. 4. Whether all men do or may attain *Perfection* in *this life*? And whether any that come ſhort of this *Perfection*, may be ſaved? Or, (1.) Whether thoſe Texts of Scripture that exhort us to be *perfect*, may not imply certain degrees of *Perfection*, rather than *Perfection* it ſelf, as to the height of it? And, (2.) Whether there be not a *Perfection of Sincerity*, as well as of degrees? And, (3.) Whether Believers may not be *perfect by imputation of his Righteouſneſs, who knowing no ſin, yet was made ſin for us, that we might be made the Righteouſneſs of God in him?* 2 Cor 5.21.

Q. 5. Whether *Jeſus Chriſt* did not inſti-

tute and appoint certain *Ordinances* under the *Gospel* for his *Churches* to observe and keep until his coming? 1. Did he not institute that *Ordinance* of his *Supper*, and enjoin his *Disciples* to observe it in *remembrance of him*? Luke 22.19,20. And,(2.) Is it not recorded of the *Primitive Church*, how they continued this *Ordinance*? Acts 2. 46. 3. Why doth the *Apostle Paul* commend the practise of it to the *Church* of *Corinth*, and tells them whence he had it? For (saith he) *I have received of the Lord that which I deliver'd unto you*: And so repeats the manner how it was first instituted, 1 *Cor.* 11. 23, 26. Or,(4.) Are these *Ordinances* ceased, and now out of date? If so, Pray tell us when they first expired? Hath not himself told us, that they should last until his coming? Or is he already come, and we knew it not? If he be, it must be only by his spiritual presence, and so he was with the *Primitive Church*, and that in a greater measure than now-a-days, yet did they continue in all the *Ordinances* of the *Gospel*. Or, (5.) May we not rather

her understand his coming to be meant of his *second coming*, spoken of by the *Angel* at his Ascension, when he shall come in like manner as he was seen to go into Heaven? *Acts* 1. 10, 11.

Q. 6. Whether *Christians* are not bound to the performance of such *Religious duties* as were practised by the *People of God* under the *Law*, and not abrogated by the *Gospel*? 1. Whether *Christians* ought not to pray morning and evening? as *David* very frequently did; *Evening and morning, and at noon, will I pray and cry aloud, and he shall hear my voice*, Psal. 55. 17. Or, (2.) Is it not lawful for *Christians* to appoint and set apart a convenient time and season for the performance of *Religious Exercises*, as did *Daniel*? who notwithstanding the Kings Command, thought himself obliged not to omit his duty once, but pray'd three times a day, *Dan.* 6. 10, 13. Or, (3.) Are we only to pray when our own *Spirits move us*, and not at the motion of *Gods Spirit*, which bids us to pray continually, or to be always

alwaies in a frame, and frequent in the *Duty of Prayer*, 1 *Theſſ.* 5. 17. Or, (4.) Whether it be not a duty incumbent upon all *Chriſtians* to exerciſe *Family-Duties*, as the *People of God* in former times did? Whether *Parents* ought not to inſtruct their *Children*, and *Maſters* their *Servants*, for which *God* ſo much commended *Abraham*, becauſe he would command his *Children* and his *Houſhold* after him, *Gen.*18.17,18. 19. 5. Whether it be the duty of all *Chriſtians* frequently to read over, and confer about the holy *Scriptures* both in their *Families*, and with others? as the Lord commanded the children of *Iſrael*, *Thou ſhalt teach them diligently unto thy children, and ſhalt talk of them when thou ſitteſt in thy Houſe, and when thou walkeſt by the way, and when thou lyeſt down*, Deut. 6.7. Nay, (6,) Whether is it not neceſſary for all *Chriſtians* to beg Gods bleſſing with, and return him thanks for every Mercy they receive? according to the practice of our bleſſed Saviour, who when he fed ſo many thouſands, would firſt look up to Heaven for a bleſſing upon

on what they enjoy'd on earth, *Mar.* 6. 41, d after his Reſurrection he practiſed the me thing among his *Diſciples*, Luke 24. 30 hoſe bleſſed *Example* the *Apoſtle* follow- l, taking bread, and giving thanks in the eſence of them all, *Acts* 27. 35. further commending it to the practice of others, *at in every thing they would give thanks, as e will of God in Chriſt Jeſus concerning them,* Theſſ. 5. 18.

Q. 7. Whether it be not lawful for *Chriſtians* o give a *Civil Reſpect* to the ſeveral degrees nd relations in which perſons may ſtand? As, (1.) Whether the *younger* ought not to *everence* the *elder*? as ſaith the *Scripture*, *Thou ſhalt riſe up before the hoary head, and onor the face of the old man, Lev.* 19. 32. And, 2.) Whether a *Chriſtian* may not evidence his reſpect by ſome outward action or ge- ſture of his body, according to the cuſtom of the Countrey he lives in? as *Abraham bowed* to the *Sons of Heth, Gen.* 23. 12. ſo did *Nathan* a *Prophet* to *King David*, 1 *King.* 1. 23. And, (3.) Is it not lawful for *Chriſti-*

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ans to express their respects by giving to every man the titles belonging to him, in reference to the several *Dignities* or *Places* they may be advanced to? As *Luke* doth *Theophilus*, calling him *Most Excellent*, *Luk.* 1. 3. so *Paul* to *Felix*, *Most noble Felix*, *Acts* 26. 25. and *John to the elect Lady*, 2. *John* 1.

Q. 8. Whether *Christians* may not make use of, and take delight in those creatures God affords us, either for *Food* or *Cloathing*? And, (1.) Whether at sometimes it be not lawful to feast and enjoy the creatures afforded for our use in a lawful mirth? provided it be done in its proper season, & with moderation, *Eccles.* 3. 12, 13. And, (2) Whether it be lawful for *Christians* to wear what Apparel they shall think best in their own *Christian Prudence* to be apparrell'd in, if without excess? Did not God command the children of *Israel*, that they should borrow *Jewels of Silver*, and *Jewels of Gold* of the *Egyptians*, *Exod.* 11. 2. And *Abrahams* Servant gave unto *Rebecca* Bracelets for her hands, which she also wore. *Gen.* 24. 22. 30.

Q. 9.

Q. 9. Whether when *Christians* are met together for the *Worship* and *Service of God*, they may then be *silent*, and depart without anything don for the edification of one another? Or, (1.) Whether they ought not rather *stir up & exhort one another to continue in the faith and practice of the Gospel?* As the Apostles of old did, who when they met together, spent the time in praying with, and exorting of one another, *Acts* 1.13,14. *Acts* 12.12. 2. Whether to *speake in a strange tongue*, or to be *wholly silent* when the *People of God* are met together, be not one and the same thing? the former of which the Apostle forbids, as no way tending to edification, 1 *Cor.* 14. 4, to the 20.

Q. 10. Whether *Christians* that do not palpably contradict the practice of *Godliness*, may not live with, and have charity towards one another, though *different* in *judgements*? And, (1.) Whether this hath not rendered the *Popish-Religion* more odious, because they have so little *charity* for any that differ from them, who stile all to be *Hereticks* that

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are not of their way? Or, (2.) Whether any of the Apoſtles, or our Saviour himſelf, did ever condemn others upon this account only, but on the contrary, when the *Apoſtles* told our *Saviour* they had ſeen one caſting out *Devils* in his Name, yet follow'd not him, Chriſt bids them not forbid him, alledging, that *he which is not againſt us, is with us*, *Luke* 9. 49, 50. And ſo the *Apoſtle* would have *every man perſwaded in his own mind*, Rom. 14. 5. And I know no reaſon why ye ſhould condemn any man for being in the dark, becauſe he ſees not by your *Light*?

Q. 11. Whether it be not the duty of *Chriſtians* to obſerve & ſet apart one day in ſeven for the more ſolemn Service of God? And, (1.) Whether God himſelf did not appoint, and the People of God in all Ages keep ſuch a day? *Geneſis* 2. 2, 3. *Exodus* 20. 8. 2. Whether the *Sabbath-day* was ever abrogated by Jeſus Chriſt, or only changed and another kept in the room of the firſt? And 3. Whether the *firſt day of the Week* be not the

true

true Christian Sabbath? We read that it was the custom of the *Apostles* chiefly to meet on this day, *John* 20.19. *Acts* 20. 7. and that they *made collections for the poor* on this *Day*, 1 *Cor.*16.2. and *John* was *in the Spirit on the Lords day*; *Rev.* 1.10.

Q.12. Whether it be not lawful for *Christians* to *Swear*, if called thereunto, for the attestation of some Truth? And, 1. Whether *Abraham* did sin in making his Servant to swear unto him? *Gen.*24.3. Or, (2.) Whether *Swearing* be not a ready way to *put an end to all controversies*? as the *Apostle* saith *Heb.*6.16.

Q.13. Whether it be not the great duty and concernment of every true *Christian* to plead for, and vindicate all such *Gospel-truths* as he hath formerly received, and yet believeth? And, (1.) Whether a *Christian* may not earnestly *contend for the Truth once delivered*? *Jude* 3. And, (2.) Whether it be not the duty of all Christians, *with readiness to render an account of his Faith to him that asketh him*?

1 *Pet.*

1 *Pet.* 3. 15. And, (3.) Whether it b
not your Concernment to return ſome ſa
tisfactory Anſwer to the Author of theſe
QUERIES?

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